

N. Am.

FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN CANADA

THE INDIANS
OF WESTERN CANADA

BY

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TORONTO: —
PRESS OF THE CANADA PRESBYTERIAN
1895.

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Missionaries among the Indians.




	DATE OF APPOINTMENT.	LOCATION.
REV. GEORGE FLETT,	May, 1866,	Okanase.
" HUGH MCKAY,	June, 1884,	Round Lake.
" W. S. MOORE, B.A.,	May, 1887.	Lakesend.
" JOHN MCARTHUR,	April, 1888,	Bird Tail.
" A. J. MCLEOD, B.A.,	March, 1891,	Regina.
" C. W. WHYTE, B.A.,	April, 1892,	Crowstand.
" A. WM. LEWIS, B.D.,	December, 1892,	Mistawasis.
MISS JENNIE WIGHT (now Mrs W. S. Moore)	November, 1886,	Lakesend.
" ANNIE McLAREN,	September, 1888,	Birtle.
" ANNIE FRASER,	October, 1888,	Portage la Prairie
MR. ALEX. SKENE,	October, 1889,	File Hills.
MISS MARTHA ARMSTRONG (now Mrs. Wright)	May, 1890,	Rolling River.
MR. W. J. WRIGHT,	August, 1891,	Rolling River.
MRS. JEAN LECKIE,	August, 1891,	Regina.
MR. NEIL GILMOUR,	April, 1892,	Birtle.
MISS MATILDA MCLEOD,	December, 1892,	Birtle.
" MARY S. MACINTOSH,	December, 1892,	Okanase.
" SARA LAIDLAW,	March, 1893,	Portage la Prairie.
" ANNIE CAMERON,	August, 1893,	Prince Albert.
" LAURA MACINTOSH,	September, 1893,	Mistawasis.
MR. D. C. MUNRO,	November, 1893,	Regina.
MISS KATE GILLESPIE,	January, 1894,	Crowstand.
MR. PETER C. HUNTER,	April, 1894,	Pipestone
MISS FLORA HENDERSON,	August, 1894,	Crowstand.
MR. M. SWARTOUT,	1893.	Alberni,
MISS BELLA I. JOHNSTON,	1893.	Alberni,

Retired or Called Away by Death.

The Church has received valuable and, in some cases, gratuitous assistance from helpers who have been able to give their services only for a short time. For the purposes of this list it has been thought better to include only those whose term of office has been longer than twelve months.

	DESIGNATED.	RETIRED.	DIED.
REV. JAMES NISBET,	1866		1874
" JOHN MCKAY,	1866		1891
" GEO. FLETT,	1866	1895	
MISS L. M. BAKER,	1874	1893	
REV. C. G. MCKAY,	1875		1887
" SOLOMON TUNKANSUICIYIE,	1877	1887	
MR. J. G. BURGESS,	1883	1888	
MISS SEBASTIAN,	1885	1886	
MR. B. JONES,	1886		1890
MR. R. N. TOMS,	1886	1888	
MR. JOHN MCLEAN,	1887	1889	
REV. G. A. LAIRD, B.A.,	1887	1892	
MR. D. H. MCVICAR, B.A.,	1887	1893	
MR. JOHN BLACK,	1888	1890	
MR. G. G. McLAREN,	1888	1894	
MISS ELIZABETH WALKER,	1888	1892	
" M. S. CAMERON,	1889	1893	
" FLORENCE MCLEAN,	1889	1893	
" MAY ARMSTRONG,	1889	1893	
REV. F. O. NICHOL,	1891	1892	
" J. A. McDONALD, B.A.,	1891	1893	
MR. GEORGE J. WELLBOURN,	1891	1893	

THE INDIANS OF WESTERN CANADA.

UR Indian missions have completed the first thirty years of their history. It is a history that exhibits many signs of incompleteness, both because thirty years is a comparatively brief period in the life-time of a people, and missionary history is life history in a very real sense, and because it is only within the last ten years that we have come in any general way to realize and practise the main principle, as to method, laid down by the first man in our Church who gave his life for Indian missions. The Rev. James Nisbet said in 1869: "I am perfectly convinced that the plan we have laid out for the mission is the proper one, if we seek for permanency to our work—educate the young and do what we can to induce families to settle: hence it is that I am pushing building and farming as much as I can, satisfied for the present to dig away at the rough foundation work that we may all the sooner be able to lodge and feed a number of these little wanderers, and to assist families in their first efforts to become settlers." Here is the germ of the industrial school system, which is now proving so valuable a factor in Indian mission work everywhere.

NEED OF CIVILIZATION.

It is necessary to make prominent at the beginning, the fact that the relations in which we stand to the Indians are different from those which connect us with any other heathen. We owe the gospel to them as to others, but in addition they live within the bounds of our land, they are the wards of our Government, and the moral and social ideals that prevail among them must

have a bearing by no means remote on the political and social life of Canada. Our young and growing nation cannot harbor within its borders solid masses of heathenism, such as Indian reserves are, without suffering the contamination which must come from the peculiar moral and social ideals entertained in these communities. Possibly we affect to despise their barbarism and their dirt, but we are influenced by it none the less. The large half-bred population of the western part of the Dominion, of which the moral and social features are no less characteristic than the physical peculiarities of face and speech, affords one proof (but only one) of the way in which Indian opinion and tradition finds expression beyond the reserve. It is therefore incumbent upon us as citizens, no less than as Christians, to save and build up this people. It is our only safety, no less than our plain duty. This emphasizes the necessity of aiming at civilization in Indian mission work. In China or Hindostan it is of minor consequence whether the native Christians are taught English or not. With the Indian it is a necessity, not only that he may be prepared for the duties of citizenship which lie before him in the near future, but that he may be the better fortified to meet the peculiar temptations which assail him in civilized lands.

PLAN.

It will be appropriate to give an account of the missions maintained by the Presbyterian Church among the Indians, dwelling with a little detail on the lives of those who carried on the work while it was in its infancy. Each mission, or each group, where two or three are related, will be treated separately, even at the risk of disturbing a little the chronological sequence of the narrative.

THE REV. JAMES NISBET.

James Nisbet was a native of Glasgow, and came with his father and other members of the family to

Canada, in 1844. In the same year he began his attendance on classes in Knox College and continued to attend for four years, completing his course in 1849. Immediately thereafter he spent some time as agent of the Sabbath School Society of Montreal, but he was in 1850 ordained as minister of Oakville, between Toronto and Hamilton, and continued in that charge, a laborious and successful minister, till the date of his removal to the North West, twelve years afterwards. Missionary interests had already taken a firm hold upon him. His brother Henry was a missionary in Samoa and he himself, during the later years of his ministry in Oakville, was in the habit of spending a considerable part of every winter in visiting spiritually destitute parts of Ontario, lying within what are now the bounds of the counties of Simcoe, Grey and Bruce. Such was his aptitude for this work and such his success in it, that it was more than once proposed to set him free from his pastoral charge that he might give his whole time to mission work on the frontier. During these years the Presbyterian Church of Canada was feeling its way towards the establishment of its first foreign mission. The slowness and caution exhibited by the Synod (then the supreme court of the Church), and the manifest absence of enthusiasm, read somewhat strangely now, although these events belong to the same half-century as that in which we are now living. Urged on by appeals from the Rev. John Black, of Kildonan, the Synod in 1857, in response to an overture from the Presbytery of Toronto, approved the establishment of a mission among the American Indians, and thereafter for the next ten years each synod endorsed the proposal and till the tenth year did nothing more. It was only in 1866 that an actual beginning was made and Mr. Nisbet, who had already for four years been helping Mr. Black, in the Red River Settlement, carried his headquarters five hundred miles further westward along the course of empire. If the interest taken in the mission

by the Canadian Church as a whole needed a good deal of urging, there was some compensation in the keenness of interest shown by the Red River people. The settlement gathered at the Kildonan Church to bid the missionary goodbye with many prayers, for him, his companions and his work. An address was presented to him, and contributions in money and kind, amounting to about £100, were given to assist in establishing the mission. This little hamlet, hundreds of miles away from the nearest town, whose Presbyterian settlers had asked in vain for forty years for a missionary, and who had now been blessed in the life and work of the Rev. John Black, were anxious to see the good work carried to the regions beyond. Elaborate preparations had been made and the caravan set out for the prairies of the Saskatchewan, prepared to build houses and kill game for food, as well as to teach and preach. The mission party consisted of ten persons, and included, besides Mr. and Mrs. Nisbet and their child, helpers of various degrees, the two chief being Messrs George Flett and John McKay. Mr. McKay was to be farm manager and superintendent of buildings for the mission. Mr. Flett was to be interpreter and was at this time on his way eastward from Edmonton and was to meet the party at Carlton. They set out with eleven carts and a light wagon on the 6th of June, 1866, and after the many vicissitudes and delays which are inevitable in a country where the carts had to be formed into rafts at the crossing of every considerable stream, and where the horses had to be turned loose every night to forage for themselves, they reached Carlton, on the North Saskatchewan, 500 miles from their starting point, in 39 days.

PRINCE ALBERT FOUNDED.

After a good deal of deliberation, and after visiting several places, they fixed on what is now the town of Prince Albert as the site of the mission.

The Indians were by no means anxious to have them, but the tables were cleverly turned upon them by Mr. Fleit, who had been born on the Saskatchewan, and who claimed on that account a right to a share in the land by the same arguments as they themselves used. The plan in Mr. Nisbet's mind was to found an industrial mission, with farming and other industries to help to maintain the institution and to assist in surrounding with good influences any Indian children who might be entrusted to them for education and up-bringing. The place selected was to be the headquarters of the mission, but a great deal of the work planned was to be done not at this place, but by the missionary and his interpreter, visiting the scattered Indian tribes in their encampments on the plains or when they visited the posts of the Hudson's Bay Company for trading purposes. This itinerating system was inaugurated by a visit paid during the first autumn as far west as Edmonton, a distance of about 450 miles. Services were held with such Indians as were met and invitations given to them to come for further instruction to the missionary establishments. Two small houses were built the first year and a large one the next summer; the place came to be favorably known among the Indians and the missionary had many visitors. At first it was the helpless and the infirm that were brought, but the kindness shown to these and the way in which the mission house was opened to become a home for several destitute orphan children, melted the hearts of not a few who paid occasional visits to the mission, and there gradually grew up about it, as a centre, a little band of Christians, who looked to Mr. Nisbet and his helpers for spiritual guidance. From the first Mr. Nesbit had in contemplation the establishment of a boarding and industrial school, partly to train such Indian children as might be entrusted to him, and partly in response to urgent requests of officers of the Hudson's Bay Company that they might have some place not too far away to which to

send their children for an education. Accordingly, in the course of the summer succeeding the establishment of the mission, such a school was established with Mr. McBeath—also from Kildonan—as teacher. Even before it opened there was guaranteed a sufficient number of paying pupils (*i. e.*, of pupils other than Indian) to relieve it from being chargeable upon the mission funds.

STARVATION AND SMALL POX.

The winter of 1868-9 was very severe, and the Indians suffered greatly from cold and hunger. A number of families made their way to the mission utterly destitute, and would have starved but for what the mission families could spare for them. The young men and women belonging to these families could not be induced to attend school. It was the kitchen not the school-room that attracted them; so Mr. Nisbet caught them with guile, by himself opening a night-school in the kitchen, and treated everyone who came to a lesson in English and a Bible exercise as well as to a satisfying supper and a comfortable room.

In the summer of 1870, the Saskatchewan plains were devastated by the small-pox scourge. In some cases whole bands of Indians died, and hunters in the autumn found groups of *teepees* standing over skeletons. There had not been a single survivor to bury the dead or to carry the news. Mr. Nisbet by his promptness in vaccinating several hundred of the Indians within reach, saved Prince Albert from the plague, but many that had been in the habit of visiting the mission were carried off.

During this year the statistics of the mission show that Prince Albert had a population of 106, some settled permanently and some not permanently. There were seventeen baptisms during the year, six of those receiving the rite, being adults. There were 26 names on the communion roll, and the school had an attendance of

22. In 1871 a church capable of accommodating 150 people was built. It had an attendance of 100 in the morning, and 80 in the afternoon.

INFLUX OF SETTLERS.

The good judgment shown in choosing such a site for missionary headquarters, was already beginning to bear a kind of fruit which had not been anticipated. White settlers were attracted by the soil, the climate, and the location on a great river. All Mr. Nisbet's helpers had originally come from the Red River, and now settlers from the same locality desiring to be near their friends settled in the neighborhood. The more numerous the white settlers became, the less attraction had the place for the red men, and those who did come were of a class such as was attracted more by the turnip and potato fields of the farmers, than by the opportunities of religious instruction provided by the mission. The plan for itinerating which had bulked largely in the original letters about the mission had not been carried out. The division of forces between home-guard and flying column, which such a scheme of operations implied, was, in Mr. Nisbet's opinion, beyond the reach of the small staff at his disposal, and accordingly he urged repeatedly that the Church should send an additional missionary. Much hesitation was felt about this because the expense was already considerable on account of the necessity of maintaining an interpreter, a teacher and a farm manager, and because, too, the increasing influx of white settlers seemed to indicate that some change of location might have to be made to secure the permanent success of the mission along the lines on which it was at first established. In the latter part of 1872, the Rev. E. Vincent was sent out as a second missionary, and, in 1873, it was resolved to give up farming. Mr. Vincent resigned in 1874, and in the autumn of the same year, Mr. Nisbet, much worried by the failure of some of his plans about the mission, and

harassed with anxiety as to its future, died at the residence of Mrs. Nisbet's father—Mr. Robert McBeath—in Kildonan. He had just completed the long and toilsome journey from Prince Albert, and his taking off had the more pathetic interest in that it was preceded some eleven days by the death of his wife, the partner of all his work among the Indians. Thus ended the life and work of our first Indian Missionary, a man for whom the Church has since shown her esteem by providing, by special contribution, for the education of his children, by erecting a monument in the Kildonan church-yard to perpetuate his memory, and by declaring, in her records, that he was “a singularly unselfish and devoted missionary.”

A CHANGEFUL HISTORY.

For the four years following, *i. e.*, 1874-1878, the field at Prince Albert was manned by temporary substitutes, who, like Mr. Nisbet, had served an apprenticeship in the Home Mission field, and were ready to go wherever their services were required. They were the Rev. Hugh McKellar, now of Woodland, Ontario (1874-6), the Rev. D. C. Johnston, now of Beaverton, who went as mission teacher, but for part of his time was the only minister in the field, and conducted services in addition to his work as teacher (1876-9), and the Rev. A. Stewart, B.A., now of Clinton (winter of 1876-7). Towards the close of 1879, Miss L. M. Baker succeeded the Rev. D. C. Johnston as teacher, in which capacity she served the Church till she was obliged by ill health to retire in 1893. In 1877, Prince Albert, which had by this time grown to be a flourishing village, and the settlement about it among the largest and most important in the territories, was transferred from the Foreign to the Home Mission list, and other arrangements began to be inaugurated for supplying the spiritual needs of the Indians, who had retired altogether from the immediate neighborhood of Prince Albert, and

were being settled by the government on reserves in various parts of the district. Miss Baker continued to keep up the school, although the complexion and language of the pupils had almost entirely changed, and when at length it was deemed advisable that it should become a part of the public school system of the territories, it was found curiously enough that the haunts in the neighborhood of the town so long frequented by the Cree Indians, where now being appropriated by a wandering band of Sioux who came in the first place from Dakota. Miss Baker was naturally interested in these refugees, and, after some time spent in voluntary and unsystematized effort, a school was established on the north side of the river opposite the town. On Miss Baker's retirement, her place was taken by Miss Annie Cameron, who is assisted by her sister, and it is now proposed to remove the school to a reserve some eight miles distant, where land has been allocated to these Indians, and to which place it is expected that most of them will remove.

REV. JOHN M'KAY.

In 1876 permission was given to the Presbytery of Manitoba by the General Assembly, to ordain Mr. John McKay, who, as interpreter and lay preacher, had helped to continue Mr. Nisbet's work, to be a missionary to the Indians, but it was not till 1878, and after a good deal of hesitation on Mr. McKay's part that action was taken by the Presbytery, and he received ordination and was settled over the Indians who had formerly been under the care of Mr. Nisbet. Their circumstances were very different now however from what they had been when the pioneer missionary went to break to them the bread of life. Then they were the monarchs of the west, proud and haughty, making ordinarily an easy living from the buffalo and the beaver, and the first mission band sued as suppliants for a place in which to build their houses

and make a home. But now the case was changed. The buffalo were gone, and the beaver yearly diminishing, and those to whom a few years before supplication had been made were now themselves the suppliants. Hunger and nakedness beset them, and they had to trust to the government and the missionaries to take pity on them. The government bought their title to the lands, promising in payment annuities, schools, implements, food in times of scarcity, etc. One part of the treaty was that the Indians were to settle on reserves which they were to choose, and which the government was to set apart for them. In accordance with this part of the compact, the Indians that had been formerly tributary to Prince Albert were scattered, some to the south and some to the north. For two years Mr. McKay held services at two places on the south branch of the Saskatchewan some twenty or thirty miles south of Prince Albert, and at Sturgeon Lake 20 miles north. It was his intention to make Sturgeon Lake his headquarters, and measures were initiated for the building of a church, when a remarkable and unanimous invitation came to Mr. McKay to establish himself on a reserve fifty-five miles west of Prince Albert with Chief Mistawasis (Great Child), who fourteen years before had fallen in with Mr. Nisbet and Mr. McKay on the plains, and heard from them for the first time an explanation of the way of life. So deep an impression had been made, that he and his band were anxious now to have the services of a resident missionary, and, after consultation, Mr. McKay accepted their invitation and became their missionary. This left the three other reserves at Sturgeon Lake and the two on the south branch without a missionary. These were the direct descendants of the original mission, the Mistawasis band having had but a remote connection with the Prince Albert Mission, but the work, hopeful as it was in these places, was dropped, and has since been taken up by another Church, and the two on the South Branch especially

are in a flourishing condition. The difficulty of getting a suitable man for such a place, the expense of carrying on work in a country where living was so costly, and the difficulties that had already fallen to the lot of the Prince Albert mission, seem to have discouraged the Church from carrying on the work of which a beginning had been made in Prince Albert.

THE SOURCES OF HIS POWER.

Mr. McKay's services were highly appreciated by the people among whom he had cast in his lot. He had been born on the banks of their own river, the Saskatchewan, he had a strain of Indian blood in his veins, he spoke their language with perfect mastery and he had spent his days on the far reaching plains on which their happiest and easiest days had also been spent: there was therefore great community of sympathy and interest between him and his people. On the other hand he had a firm grasp of the Word of God and its saving doctrines, having been taught first in the Presbyterian parish school of Kildonan, and then under the preaching of such men as John Black and James Nisbet; he was a fluent and indeed eloquent speaker in the Cree tongue, and so wielded a great influence not only over the band with which in his later years his name was associated, but also over others scattered over the whole country, many of whom continued to the last to look up to him as their spiritual father. His influence received abundant proof, when in the year of the rebellion—1885—the band not only remained loyal, although they were only a few miles away from Reil's headquarters, but accompanied their minister to Prince Albert and put their services as scouts, etc., at the disposal of the loyalists. In the early days of the mission, his daughter—Miss Christie B. McKay—opened a school in connection with the mission altogether at her own expense: at a later date it was adopted by the church and she continued to be its

teacher until October, 1890, when she retired on the eve of her marriage, to be succeeded by Mr. D. H. McVicar, B.A., himself an Indian, a fruit of the Prince Albert Mission in Mr. Nisbet's days, a graduate and medalist of the University of Manitoba and a teacher in several of the Indian mission schools under the care of the church. He, in turn, was succeeded in 1893, by Miss Laura M. MacIntosh, who is still in charge of the school.

Mr. McKay continued his work till the spring of 1890 when he died in his 60th year leaving behind him a band of Christian Indians as a monument of his fidelity. He was succeeded by the Rev. F. O. Nichol, a graduate of Knox College, who, with his newly married wife, entered upon his work with bright prospects but whose bride was cut down by death in the summer of 1892 and who in consequence resigned. He was succeeded by the Rev. A. Wm. Lewis, B.D., a Nova Scotian, who had spent several years in home mission work in the west, but whose wife's health failed so seriously during her residence at Mistawasis that he has felt obliged to send in his resignation to take effect in May of this year. It is arranged that his place will be taken by the Rev. W. S. Moore, B.A., who is to be transferred from Lakesend where he has served the church as an Indian Missionary for eight years.

REV. GEO. FLETT.

Besides Mr. John McKay, the other principal helper the Rev. Jas Nisbet had when he went to Prince Albert was Mr George Flett. Mr. Flett was born on the Saskatchewan but removed at an early age to the Red River Settlement where he obtained his education, which includes a good working knowledge of English, French, and Cree. He has a name (it is a pleasure to be able to speak of him still in the present tense) that shows he has something of the Scotchman in him and a complexion that shows he has something

of the native. He was trained in the parish school and pushed his way on till he become a trusted employee of the Hudson's Bay Company. He married Miss Ross, sister of the wife of Dr. Black, of Kildonan, and at the time when he entered the service of the Presbyterian Church as interpreter for Mr. Nisbet, he was in the employ of the company at Edmonton. He helped to choose the site for the new mission at Prince Albert and he has performed a like service for most of the missions we have since established. The advantageous, and, in most cases, beautiful sites on which are erected the mission buildings at Okanase, the Crowstand, Round Lake, Muscowpetung's and Piapot's, all owe their selection in some measure to the good judgment of Mr. Flett and his knowledge of the needs of a missionary establishment. Mr. Flett retired from the service of the Prince Albert Mission in 1869, mainly on account of the health of Mrs. Flett, who needed to come to the Red River for medical treatment. In 1874 Mr. Flett undertook mission work again, and was sent to the Indians in the neighborhood of Fort Pelly, about 300 miles N. W. of Winnipeg. He held a roving commission and endeavored to carry on work among several widely scattered bands—especially among two groups of reserves—one was the head waters of the Assiniboine River about Fort Pelly, and the other west and south of the Riding Mountain, 150 miles S. E. of the former. This was evidently too wide an area for one man to overtake satisfactorily, and accordingly, when Mr. Flett was ordained in 1875, he was stationed at Okanase with oversight of that and two other reserves and with instructions to pay occasional visits to the Fort Pelly reserves which were put under the care of Mr. Cuthbert McKay, a young Christian half-breed, as school teacher, whose work was made doubly valuable by the help of his wife, a native of the parish of Kildonan. Mr. Flett has continued ever since in charge of Okanase, and now, in his 79th year, when he tells us his resignation is at hand, it is his comfort to be surrounded by a body of

Christian Indians who reflect credit on the training they have had. The old chief, the father of a grown up family of twelve children, saw them all, with his wife, become Christians and still remained, but a few years ago, after listening to Mr. Flett's pleas for fourteen years, his heart yielded and the whole family is now united in the Lord's service. A mission day school has been maintained since 1882 on this reserve. It is now under the management of Miss Mary S. MacIntosh.

In January 1894, a band of Indians on the Rolling River, some 20 miles South East of Okanase, and which Mr. Flett by reason of his advancing years was able to visit but occasionally, was placed under the care of Mr. W. J. Wright, who had served an apprenticeship to Indian mission work at the Crowstand, and the Gospel, for which the Indians had at first no taste whatever, seems to be winning its way among them.

Mr. Cuthbert McKay's untimely death from consumption, in the spring of 1887, left the Fort Pelly reserves without spiritual oversight, and during the summer of the same year, the Rev Geo. A. Laird, B.A., a graduate in Arts of Dalhousie and in Theology of Manitoba College was appointed to what has since become better known as the Crowstand Mission.

THE CROWSTAND.

During his regime a boarding school was established. It began by Mr. and Mrs. Laird taking some 8 or 10 Indian children into their own home during the severe weather of winter. From this self-denying and unremunerated beginning, the school grew until at one time it had as many as 55 pupils, but owing to transfers to Regina and other causes, this number has been reduced to about 30. Mr. Laird was succeeded in April, 1892, by the Rev. C. W. Whyte, B.A., who is assisted by his brother Mr. John S. Whyte, as trade's instructor, by Miss Kate Gillespie, as school teacher, and by Miss Flora Henderson, as matron. A new church has been

erected and was opened last autumn. The cost is entirely provided for by Indian and local contributions.

SIOUX MISSIONS.

Immediately after the Minnesota Massacre, in 1862, many of the Sioux Indians, who had been implicated in it, took refuge in Canadian territory. Among these have been established the missions on the Bird Tail, at Portage la Prairie, at Prince Albert (already described), and at Pipestone.

BIRD TAIL.

On the Bird Tail Creek, near Fort Ellice, is a band of Sioux to which the Mission Board of the American Presbyterian Church sent one of its native Sioux ministers in the summer of 1875 to pay a missionary visit. This minister was the Rev. Solomon Tun-kan-sui-ci-ye (his-own-grandfather), more familiarly, and with more facility, called the Rev. Solomon, and many of the people to whom he came were his own relatives. His visit made a deep impression and Enoch Returning-Cloud, a leading man among the Indians, taught school during the following winter and conducted religious meetings, because "he wanted the Word of God to grow." With a simplicity that ought to be a rebuke to our carelessness, he wrote: "Although I am poor and often starving, I keep my heart just as though I were rich. When I read again in the Sacred Book what Jesus, the Lord, has promised us, my heart is glad. I am thinking if a minister will come this summer, and stay with us a little while, our hearts will rejoice. If he comes to stay with us a long time, we will rejoice more. But as we are so often in a starving condition, I know it will be hard for any one to come." The Canadian Church had not money enough to answer an appeal even of this kind at once, but in 1877 the way was opened and the Rev. Solomon became the pastor of a people that had eagerly awaited his coming. Besides

conducting services among them, he visited once or twice each year nearly all the other Sioux bands in the country, and usually in company with the faithful Enoch who became his elder. Here is an extract from their account of a tour in February, 1879: "Then I started with Mr. Enoch, my elder. The first night we came to three *teepees* of our own people at Large Lake and held a meeting with them. The next morning we started and slept four nights. On the fifth day we came to a large encampment on Elm River. There were a great number of tents which we visited and prayed with them, being well received. But as I came to where there were two men and prayed with them, I told them about him whose name was Jesus—that he was the Helper man, because the Son of God. That he came to earth, made a sacrifice of himself and died, that he might reconcile all men to God; that he made himself alive again; that although men have destroyed themselves before God, whosoever knows the meaning of the name of Jesus and fears for his own soul and prays, he shall find mercy and be brought near to God. That is the Name. And he is the Saviour of men and so will be your Saviour also, I said." Then follow objections from the men and further discussion too lengthy to be reproduced here.

The Rev. Solomon continued in charge of this work till 1887, when he was obliged by failing health to give up and return to his old home in Dakota where he still lives. Since then the mission has been in charge of the Rev. John McArthur, who has charge of it in addition to an adjoining Home Mission field. The little Sioux congregation has two weekly prayer meetings in the church, and maintains a live Missionary Association. Almost every household has family worship.

THE BIRTLE SCHOOL.

In 1883 a day school was opened, with Mr. J. G. Burgess as teacher. It was kept up till 1888, when the

inferiority of day schools to boarding schools having become very apparent, it was merged in the new boarding and industrial school at Birtle, under G. G. and Miss McLaren. This school was intended for the benefit both of the Sioux reserve and also of the Salteaux reserves to the north and east, which were under the care of Mr. Flett. After occupying rented premises for several years, a fine stone building, costing about \$7,000, has recently been erected and the school is now in charge of Mr. Neil Gilmour, who succeeded Mr. McLaren in 1894, with Miss McLaren and Miss McLeod who take charge of the house-keeping department.

PORTAGE LA PRAIRIE.

The ladies of Portage la Prairie established an independent missionary society among themselves, in 1884, to care for the neglected Sioux Indians about the town. This was in course of time placed under the care of the Presbyterian Church and in the hands of its devoted teachers, formerly Miss Walker and Miss Fraser, now Miss Fraser and Miss Laidlaw is doing excellent work. Religious services, in which the Indians themselves engage with great heartiness, were formerly carried on during the summer in a tent near where the Indians have their summer camping ground, and during the winter in a little church which the Indians themselves built. But two years ago the Indians bought with savings, which to their improvident minds imply a tremendous amount of self-denial, a tract of 30 acres adjoining the town, and here on a site given by them, a neat church was erected last summer.

PIPESTONE.

There is a small band of Sioux Indians on the Pipestone Reserve, south-west of Virden in Western Manitoba. The Christian Endeavor Society of Virden in 1892 began a good work among them which at their

request has been taken under the care of the Committee. Mr. Thomas Shield, a native missionary from Dakota, was in charge at first but his health failed and his place is now filled by Mr. Peter Hunter, a Christian Indian from the Bird-tail Reserve, who has more than the rudiments of an education and who is quite qualified to instruct his people in the way of Christian truth.

REV. HUGH M'KAY.

In February, 1884, the Rev. Hugh McKay was designated a missionary to the Indians of the North West. Mr. McKay is a Canadian and a graduate of Knox College. He spent several years as a student and as an ordained missionary on Manitoulin Island, and there saw something of the Indians and became interested in them. He volunteered for service among the Indians of the west, and, after some exploring, found an opening among the Crees in the Qu'Appelle valley at Round Lake. He began in a small way to take a few starving and half-naked Indian children into the little log house that served him for bachelor quarters. He fed them, clothed them and taught them, and from this modest beginning has grown the circle of eight boarding industrial schools under the care of the Presbyterian Church. Of Mr. McKay's school, the Superintendent General of Indian affairs declared in 1888 that he believed more good had been accomplished in that year by it than by all the day schools put together. The primitive log building in which Mr. McKay began his work has been superseded by a substantial stone and frame building, which is used as a residence for the children, and a frame building, which serves as a school-room. Mrs. McKay is matron and Mr. Sahlmark is school-teacher. Services are held at seven places and Mr. McKay has become so proficient in the use of the Cree language that he is able to conduct a service without the aid of an interpreter.

REV. W. S. MOORE.

Further up the Qu'Apelle valley, in which are situated the reserves ministered to by Mr. McKay, there are three other reserves—those of Pasqua, Muscowpetung and Piapot—which are under the missionary oversight of the Rev. W. S. Moore, B.A., a son of the manse, a graduate in Arts of Queen's College, Dublin, and a graduate in Theology of Manitoba College. Ground was broken on Piapot's reserve in 1885 by Miss Isabella Rose, who for nearly four years carried on a school amid very trying surroundings. Mr. Moore was appointed to these reserves in 1887, and established a boarding school, which had a successful career till 1894, when it was temporarily closed to allow the transfer of the children to the school at Regina, 30 miles distant. Sabbath services are held regularly in four places and many of the Indians are evidently living devout Christian lives. Mr. Moore is about to be transferred to Mistawasis and it is arranged that his place is to be taken by Mr. Geo. Arthur, who graduates in April from Pine Hill College, Halifax.

The rebellion in the North West Territories in 1885 deepened interest in the Indians in a very great degree, and such was the amount of attention devoted by the Church in Eastern Canada to this work, and such the increased amount of money available for it, that, in addition to equipping several of the older missions more thoroughly and extending their work, several new lines were undertaken.

One of these was a mission on the Stoney Plain Reserve near Edmonton, which was carried on, first, by Mr. and Mrs. Magnus Anderson, then by Mr. and Mrs. G. J. Wellbourn, until, in 1894, it was, at the request of the local Presbytery, handed over to the Methodist Church, which has charge of all the other Protestant Indian missions in that part of the country, and seemed

to be in a position, in the opinion of the Presbytery, to carry on the work to special advantage.

FILE HILLS.

The other mission, which was established about the same time, was that at the File Hills, eighteen miles N. E. of Fort Qu'Appelle. Mr. R. N. Tones, the Rev. Alex Campbell, B A., and Mr. Alex Skene have successively been in charge of this mission, which is housed in a substantial stone building and adds to its evangelistic work the care of a small boarding school for Indian children which has been conspicuously successful in training the pupils to speak English and live in a civilized way.

REGINA.

In April 1890, a Government Industrial School was opened at Regina under the care of the Presbyterian Church. As principal, the Rev. A. J. McLeod, B.A., was chosen. He is a graduate of the University of Toronto and of Knox College, and before entering upon this work, had been a successful home missionary in the West. The school passed rapidly through its days of small things and now has an attendance of 125 pupils, who range from the stature of grown-up men to the earliest age at which a pupil can be admitted to school. The system of training here is more elaborate than in any of the other schools. In the others, merely the elements of manual training are given, but here are opportunities for thorough apprenticeship in any one of half-a-dozen trades, while, as in the others, the school and religious training of the pupils is in the hands of a skilled staff of Christian men and women.

INDIAN HEAD.

In 1885, a mission and day school were opened on the Assiniboine Reserve, south of Indian Head. It was under the charge, for the first few years, of Mr. James

Scott, and afterwards under that of Mr. John McLean. The Indians were very hard to influence and, on Mr. McLean's resignation, the school was closed on recommendation of the Indian Department, with a view to encouraging the transfer of the children to the Industrial school at Regina. Many of the school children are now in Regina and the reserve is still nominally under our care. It is visited occasionally by our missionaries, and the Foreign Mission Committee is making preparations to take possession of the reserve again in the summer of 1895, for the sake of a people who and the missionary's services none the less, however little they may welcome him.

In addition to the Stoney Plain mission, which has already been spoken of as having been handed over to the Methodist Church, there is one other instance of the Church withdrawing from a mission once entered upon. In 1875 a school house was built and a school opened on the bank of the Roseau River, which is an affluent entering the Red River from the east near the international boundary line. Mr. Cuthbert McKay, who was afterwards associated with the Fort Pelly mission, was the teacher, and after him, Mr. James McPherson. For a time the mission prospered and it had an average attendance of 25, but it gradually decreased, and, in 1881, the committee closed it and it was re-opened and has since been carried on by the Roman Catholics, with, however, no larger attendance than during the closing years of Presbyterian management.

BRITISH COLUMBIA.

In 1891 the Presbyterian Church broke ground among the Indians in British Columbia. The Rev. John A. McDonald, B.A., a graduate of Queen's College, who had won his spurs as a student missionary in the North-West and British Columbia, was the first representative of the Church. After an exploratory tour up and down the coast, he decided upon Alberni on the west

side of Vancouver Island as the place in which to begin his work. He was assisted at first by his sister, by Miss Minnes and by Mr. A. McKee. The deaths of Miss McDonald and of Miss E. Lister, who at a later day became Matron, and the enforced resignation of Mr. McDonald, on account of ill-health, cast a gloom over the early history of the mission. Mr. M. Swartout has succeeded Mr. McDonald and Miss Bella Johnston has taken the place of Miss Lister. An Industrial School has been opened which recently reported an attendance of twenty, and there are urgent appeals from the Indians and the missionaries for a further extension of the work.

PREACHING AND TEACHING.

In all these missions there are two departments, the evangelistic and the educational. In the line of the former work the minister preaches at first through an interpreter but as soon as he has mastered the language, even imperfectly, by direct communication. He visits the people and talks with them in their homes, prescribes for their maladies the simple remedies with which the Government provides him, warms their shivering bodies with the clothing sent by kind hearted ladies, feeds them often from his own table, and in all ways endeavors to set before them the attractiveness of the gospel of the Grace of God. In the schools the children are gathered and weaned away, as much as possible, from the filthy and debasing influences of their *teepee* life. They are taught, besides the elements of Christian truth, to read and write, the girls to knit and sew and keep house, and the boys to care for cattle, till the ground, and, in some cases, they are trained in the elements of a trade. All these schools receive Government grants: the day schools to the amount of \$300 per annum, the boarding schools to the amount of \$72 per pupil per annum and the Government school at Regina, in consideration of more advanced teaching, \$120 per pupil per annum.

SUMMARY.

This review of our Indian work shows that we have under our care fifteen missions which cover twenty-three reserves. Regular services are held at thirty-two places by seven ordained ministers or by helpers, such as teachers, matrons of Industrial School and other lay missionaries. There are eight boarding and industrial schools and three day schools. The latest reports show that the industrial schools have an enrollment of 249 and an average attendance of 221. The day schools have 62 pupils on the roll and 40 in average attendance. The communion rolls contain about two hundred names of members in good standing. Fifty-three received the ordinance of baptism, of whom nine were adults. During the year these Indian congregations contributed \$111 to the Missionary Schemes of the Church besides giving, in many cases, to the building, repair and maintenance of their churches.

MANAGEMENT.

The management of Indian Mission affairs is under the care of a Winnipeg Executive Committee, which acts as a sub-committee of the General Assembly's Foreign Mission Committee. The names of Dr. Black and Professor Hart deserve to be held in grateful remembrance for their long-continued and unselfish labors in promoting a work the need of which was pressed upon them by the sight of the red men about them.

In 1887, when the General Assembly met in Winnipeg, a good-sized party of the members completed their western tour by paying a visit to several of the more accessible Indian reserves which are under the care of the Church, and the effect was to give the members of the visiting party a greatly deepened sense of the difficulties under which this work has to be carried on. Again, in 1894, the Woman's Foreign Missionary Society sent two of

the members of its Executive Board, Mrs. Harvie and Mrs. Jeffrey, to the West to pay a visit to all the missions and schools from Portage la Prairie on the east to Prince Albert and Mistawasis on the west. Six weeks of tedious travel and careful inspection will be long and gratefully remembered by the missionaries on account of the stimulus and encouragement which the visitors carried with them, and by the Foreign Mission Boards of the Church on account of the clear reports brought back and the deepened interest throughout the auxiliaries which is likely to result from the story of those who tell with the living voice the things which their own eyes have seen.

GIFTS OF CLOTHING.

Mention has already been made of the very considerable extension of these missions since the North-West rebellion in 1885. The most conspicuous way in which this deepened interest manifested itself was among the members of the Woman's Foreign Missionary Society, who, for several years, have borne the entire cost of that part of the work which is especially directed to women and children, and this, since it includes the building and maintenance of schools, the payment of the salaries of matrons and teachers, and similar expenses, has amounted to about two-thirds of the Committee's whole revenue. In addition to these gifts of money, liberal as they are, the ladies have gathered, year by year, and packed with loving and provident care, bales of clothing and other good things for use in the schools and on the reserves. These bales amounted, last year, to more than eleven tons and have been simply invaluable in covering the shivering and half-naked savages from the rigors of a northern winter, in clothing the school-children, and so reducing the cost of school maintenance, and in commending to otherwise un-receptive hearts the gospel which accompanies the gifts. Indeed, in a way,

these gifts of clothing, etc., do what money cannot do. Money is impersonal: the Indian never sees nor handles the money which pays the missionary's salary or builds the mission house: the benefit he gets from it is indirect and as being spiritual it is of a character which he does not at first appreciate. Not so with the gifts of clothing. These are things the Indian can appreciate: they appeal to a side of his nature which is not dormant: the proof they bring of a thoughtful and intelligent sympathy comes home to him in a most convincing way and the soil is prepared for the sowing of the gospel seed.

THE FUTURE.

There yet remains much to be done. In British Columbia there are 10,000 aborigines, who are not only not evangelized, but who have no missionary among them, and there are hundreds of children all over the country, near at hand, who are growing up in ignorance and superstition almost as dense as that in which their fathers have lived. From another point of view, too, we are far from our goal; indeed we are but at the beginning, or, worse, instead of gaining ground for the last twenty-five years, we have been losing. The Hon. Richard Hardisty, who spent his life among the Indians, and whose point of view was certainly not that of the cowboy or whisky smuggler, used to say that the Indians had deteriorated in honesty, in purity and in manly independence from what he as a young man had known of them. How could it be otherwise? One does not develop peace or honesty, or for the matter of that any other virtue in a band of 500 savages by herding them together mounted and armed, supplied with almost enough food and clothing and with only such a spice of hunger in their lives as affords a plausible excuse for engaging in an imitation buffalo hunt among a neighboring ranchman's cattle. One does not christianize Indians at a rapid rate by surrounding a

reserve with twenty-five rough frontiersmen to one missionary—frontiersmen who, having for the most part no Christian services of their own, come to regard the Indians as “pizen,” and not the kind of “pizen” that one touches not, more’s the pity.

The fact is, although we are able to point to some noble examples of simple Christian faith among our Indian converts, we have not held our own in the maintenance of morality among the average red men of the West. Our only hope is by using our influence as citizens in promoting legislation and forming public opinion to save the Indian in keeping our home missions advancing *pari passu* with Indian missions so that we may not let slip from one hand what we grasp with the other, and by pushing forward rapidly the entire front so that we may conquer our whole land for Christ.

One remembers with some encouragement that the Indian is in his way a religious being. Even in his heathen condition the objects, which command his reverence, are not such as appeal to many another heathen. When he worships the Great Spirit, he realizes that he cannot make a material image of what he worships. Nothing more tangible or near at hand than the sun or the north wind will he adore. And while, like every other son of Adam, he needs a renewed heart, there is in his serious and, in a measure, refined nature, a soil to work in such as does not lie ready to the hand of every worker in the Master’s vineyard. Surely “God is able of these stones to raise up children unto Abraham.”



CHIEF PASQUAH.